

Quotations on Philosophy and Class Struggle

<u>Reference</u>	<u>Quotation</u>
18-00-1/5	<p><i>“the question of the relationship of consciousness to being, of thought to matter and nature, examined on two planes, first, what is primary – spirit or nature, matter or consciousness – and second, how is knowledge of the world related to the world itself, or to put it differently, does consciousness correspond to being, is it capable of truthfully reflecting the world?”</i></p> <p>“Fundamental Question of Philosophy”, Dictionary of Philosophy, Progress Publishers (Moscow), 1984</p>
18-05-1/2	<p><i>This good, liberty, contains all good.</i></p> <p>Liberty, a study in bourgeois illusion, Christopher Caudwell, 1938</p>
11-03-2/2	<p><i>“In place of the old bourgeois society, with its classes and class antagonisms, we shall have an association in which the free development of each is the condition for the free development of all.”</i></p> <p>Marx, Engels, Communist Manifesto, 1848</p>
18-00-1/5	<p><i>“The personality of man will be very wonderful. It will be as wonderful as the personality of a child.</i></p> <p><i>“In its development it will be assisted by Christianity, if men desire that; but if men do not desire that, it will develop none the less surely. For it will not worry itself about the past, nor care whether things happened or did not happen. Nor will it admit any laws but its own laws; nor any authority but its own authority. Yet it will love those who sought to intensify it, and speak often of them. And of these Christ was one.</i></p> <p>Oscar Wilde, The Soul of Man Under Socialism, 1891</p>
18-01-2/4	<p><i>“Man is no abstract being squatting outside the world. Man is the world of man — state, society.”</i></p> <p>Karl Marx, Intro to Critique of Hegel’s Philosophy of Right, 1844</p>
18-01-2/4	<p><i>“The abolition of religion as the illusory happiness of the people is the demand for their real happiness. To call on them to give up their illusions about their condition is to call on them to give up a condition that requires illusions. The criticism of religion is, therefore, in embryo, the criticism of that vale of tears of which religion is the halo.</i></p> <p><i>Criticism has plucked the imaginary flowers on the chain not in order that man shall continue to bear that chain without fantasy or consolation, but so that he shall throw off the chain and pluck the living flower. The criticism of religion disillusions man, so that he will think, act, and fashion his reality like a man who has discarded his illusions and regained his senses, so that he will move around himself as his own true Sun. Religion is only the illusory Sun</i></p>

	<p><i>which revolves around man as long as he does not revolve around himself.</i></p> <p><i>It is, therefore, the task of history, once the other-world of truth has vanished, to establish the truth of this world. It is the immediate task of philosophy, which is in the service of history, to unmask self-estrangement in its unholy forms once the holy form of human self-estrangement has been unmasked. Thus, the criticism of Heaven turns into the criticism of Earth, the criticism of religion into the criticism of law, and the criticism of theology into the criticism of politics.”</i></p> <p>Karl Marx, Intro to Critique of Hegel’s Philosophy of Right, 1844</p>
18-01-2/4	<p><i>“The head of this emancipation is philosophy, its heart the proletariat. Philosophy cannot realize itself without the transcendence of the proletariat, and the proletariat cannot transcend itself without the realization of philosophy.”</i></p> <p>Karl Marx, Intro to Critique of Hegel’s Philosophy of Right, 1844</p>
18-01-3/4	<p><i>“The main defect of... materialism... [is that it is not conceived] as human sensuous activity, practice, not subjectively.</i></p> <p>Karl Marx, Thesis #1 on Feuerbach, 1845</p>
18-01-3/4	<p><i>“The question whether objective truth can be attributed to human thinking is not a question of theory but is a practical question. Man must prove the truth... in practice.”</i></p> <p>Karl Marx, Thesis #2 on Feuerbach, 1845</p>
18-01-3/4	<p><i>“The materialist doctrine that men are products of circumstances and upbringing, forgets that it is men who change circumstances”</i></p> <p>Karl Marx, Thesis #3 on Feuerbach, 1845</p>
18-01-3/4	<p><i>“...the essence of man is... the ensemble of the social relations.</i></p> <p>Karl Marx, Thesis #6 on Feuerbach, 1845</p>
18-01-3/4	<p><i>“All social life is essentially practical.”</i></p> <p>Karl Marx, Thesis #8 on Feuerbach, 1845</p>
18-01-3/4	<p><i>“The standpoint of the old materialism is civil society; the standpoint of the new is human society or social humanity.”</i></p> <p>Karl Marx, Thesis #10 on Feuerbach, 1845</p>
18-01-3/4	<p><i>“The point is to change the world.”</i></p> <p>Karl Marx, Thesis #11 on Feuerbach, 1845</p>

18-00-1/5	<p><i>"...materialism contends that people's ideas, like all other aspects of their behaviour, are the product of material causes and can only be properly understood when these causes are discovered."</i></p> <p>Dialego (John Hoffman), Philosophy and Class Struggle, 1976</p>
18-00-2/5	<p><i>"It is impossible completely to understand Marx's Capital, and especially its first chapter, without having thoroughly studied and understood the whole of Hegel's Logic. Consequently, half a century later none of the Marxists understood Marx!!"</i></p> <p>Lenin, Philosophical Notebook</p>
18-00-3/5	<p><i>"I am a communist because I believe in freedom."</i></p> <p>Christopher Caudwell, On Liberty, 1938</p>
18-00-4/5	<p><i>"... one cannot conceive of objectivity without subjectivity. Neither can exist without the other, nor can they be dichotomized. The separation of objectivity from subjectivity, the denial of the latter when analyzing reality or acting upon it, is objectivism. On the other hand, the denial of objectivity in analysis or action, resulting in a subjectivism which leads to solipsistic positions, denies action itself by denying objective reality. Neither objectivism nor subjectivism, nor yet psychologism is propounded here, but rather subjectivity and objectivity in constant dialectical relationship.</i></p> <p>Paulo Freire, Pedagogy of the Oppressed, 1970</p>
18-00-4/5	<p><i>"To deny the importance of subjectivity in the process of transforming the world and history is naive and simplistic. It is to admit the impossible: a world without people. This objectivistic position is as ingenuous as that of subjectivism, which postulates people without a world. World and human beings do not exist apart from each other, they exist in constant interaction. Man does not espouse such a dichotomy; nor does any other critical, realistic thinker. What Marx criticized and scientifically destroyed was not subjectivity, but subjectivism and psychologism."</i></p> <p>Paulo Freire, Pedagogy of the Oppressed, 1970</p>
18-00-4/5	<p><i>"An unauthentic word, one which is unable to transform reality, results when dichotomy is imposed upon its constitutive elements. When a word is deprived of its dimension of action, reflection automatically suffers as well; and the word is changed into idle chatter, into verbalism, into an alienated and alienating "blah." It becomes an empty word, one which cannot denounce the world, for denunciation is impossible without a commitment to transform, and there is no transformation without action."</i></p> <p>Paulo Freire, Pedagogy of the Oppressed, 1970</p>

18-00-4/5	<p><i>“On the other hand, if action is emphasized exclusively to the detriment of reflection, the word is converted into activism. The latter - action for action's sake - negates the true praxis and makes dialogue impossible. Either dichotomy, by creating unauthentic forms of existence, creates also unauthentic forms of thought which reinforce the original dichotomy.”</i></p> <p>Paulo Freire, Pedagogy of the Oppressed, 1970</p>
18-00-5/5	<p><i>“Critical self-consciousness means, historically and politically, the construction of an elite of intellectuals. A human mass does not ‘distinguish’ itself, does not become independent in its own right without, in the widest sense, organizing itself; and there is no organization without intellectuals, that is without organizers and leaders, in other words, without the theoretical aspect of the theory-practice nexus being distinguished concretely by the existence of a group of ‘specialized’ in conceptual and philosophical elaboration of ideas.”</i></p> <p>Antonio Gramsci, quoted by McLaren and Fischman, 2005</p>
18-00-5/5	<p><i>“...the standard Marxist idea that society passes in a linear manner from primitive communism via class struggle to the ultimate victory when the working class replaces capitalism with a classless society is an unattainable myth. Especially when a classless society was taken to mean the establishment of order and stability, in fact stasis.”</i></p> <p>Ron Press , New tools for Marxists, 1994</p>
22-00-1/5	<p><i>“In its rational form it is a scandal and abomination to bourgeoisdom and its doctrinaire professors, because it includes in its comprehension and affirmative recognition of the existing state of things, at the same time also, the recognition of the negation of that state, of its inevitable breaking up; because it regards every historically developed social form as in fluid movement, and therefore takes into account its transient nature not less than its momentary existence; because it lets nothing impose upon it, and is in its essence critical and revolutionary.”</i></p> <p>Karl Marx, Afterword to the 2nd German edition of “Capital” Volume 1, 1873</p>
22-00-1/5	<p><i>“Like Mark Twain’s death, reports of the ‘Death of the Subject’ are exaggerated. They have to be. The fulcrum point on which society turns is the freely willing subject. For all of the attempts to imagine a world without subjects, but only processes and objective forces, no developed society is conceivable without rationally choosing individuals at its core.”</i></p> <p>James Heartfield, The “Death of the Subject” Explained, 2002</p>